



47-5-
10

LIBRARY

OF THE

Theological Seminary,

PRINCETON, N. J.

Case,
Shelf,
Book,

..... I

7

p. 49-56 missing -

Digitized by the Internet Archive
in 2015

BAPTIST MISSIONARY MAGAZINE.

VOL. XXV.

JUNE, 1845.

NO. 6.

American Baptist Board of Foreign Missions.

Assam.

LETTER OF MR. BRONSON.

We present to our readers in the following letter a brief but distinct outline of the obstacles to missionary success in Assam, the methods of surmounting them adopted by the missionaries,—especially in the religious education of the young,—the grounds of encouragement, and the claims to prompt and efficient coöperation on the part of the friends of missions, in the adequate supply of funds and fellow-laborers. The view is limited mostly to the Nowgong district, but corresponds with representations from other parts of Assam, and may be regarded, indeed, as a fair exhibition of the nature and condition of the missionary field at large. We particularly commend to notice the Nowgong Orphan Institution, in hope that it will command, with similar seminaries elsewhere, and the school department generally, the confidence, and sympathy, and vigorous aid of the Christian public. The youthful members of our churches and Sabbath schools are especially appealed to, to bear a part in this good work. And what department of labor better becomes the Christian youth of this country, than to enlighten and save the youth of heathen lands, each generation holding itself responsible in its own day for the salvation of each?

Progress of the truth—Opposition of the Hindu priesthood.

Through the tender mercies of our Heavenly Father we are yet spared to

address you from this distant land, to tell you of our hopes and discouragements, and of the progress of the work of the Lord in this dark valley.

Since my last letter, we have enjoyed a comfortable state of health, except an attack of bilious fever in July last, that brought me very low. I am thankful to say, however, that I am nearly recovered from its effects, and hope to recommence my tours into the villages as soon as the inundation of the country subsides. I am not permitted to report any baptisms or cases of decided conversion. Yet we have hope of several being inclined to “bear the cross and despise the shame.” Certain it is, that numbers have received great light, and have thereby become disinclined to bear the onerous burdens imposed by the Hindu priesthood;—and our hearts are uplifted to the God of missions, that in His own time and way he will quicken the seed of gospel truth, and permit us ere long to gather in a glorious harvest.

The district of Nowgong is, I am fully satisfied, more under the dominion of the Hindu priesthood than any other section of Assam. I find, of late, that they are exceedingly numerous, and bitterly opposed to all our efforts. The government also have done much to uphold them in power, by decreeing to them immense tracts of rent-free lands,—on the ground, I believe, that the Assam rajahs formerly made these grants for religious purposes. This one act of government has turned out to be the main prop of Hinduism. The people infer that the government favor the priests above all others in the country, because they are worthy. The priests themselves well know how to turn this matter to the extension of their own avaricious aims and self-aggrandize-

ment. From these people arise our greatest obstacles. They have here and there gone so far as to gather the books I had distributed among their disciples, and destroy them. Sometimes they have threatened to impose a fine upon all who should go to hear our addresses; and every means is employed to prejudice the minds of the people against us. Again, we have to contend with a very ignorant and unreflecting race of people. It is not here, as in many places where your missionaries are laboring, that the people generally are a reading people. They are entirely the reverse; and one sentiment the brahmins are always teaching, is, that the common classes should not aspire to become educated, but content themselves with a toilsome life, and look to *them* for all necessary knowledge in matters of science and religion. Hence, when we approach the common people and urge them to attend to religion, they often reply, "On this matter what do we know. Go talk to our priests. They understand these matters, and teach us that when we have paid our yearly tax to them, and worshipped the idols, they will attend to all other things necessary for our salvation."

Destructive influences of opium—The intolerance of caste.

The universal practice of using opium is another most discouraging circumstance. Its effects are so deadly, stupefying every power and faculty, and rendering its victims little less than dozing brutes. It destroys all ambition or desire to excel in any thing, and is the most prolific source of crime in this country. Multitudes of persons I daily see going almost naked, and without any single comfort of life, who, if they get a pice or two, will immediately expend it in the noxious drug.

But what shall I say of *caste*; that legion of evils combined,—that strong hold of the devil,—which so boldly defies all our efforts,—all our powers of persuasion,—and all our acts of kindness and love. The veriest beggar will receive charity only as it is conformed to the doctrine of caste. The dying man refuses our medicine lest he lose his caste;—and let go what will, nothing is so dear as caste. This very doctrine shuts the missionary out of the houses of the people, where he often would, otherwise, find them ready to listen to the story of Calvary.

The way to overcome—Grounds of encouragement—Burman inquirers.

Thus I have briefly glanced at some of the obstacles we meet in Assam. I sometimes fear that the Board, and our supporters, will begin to be discouraged that no more has been accomplished during the eight years we have been laboring. For myself, I feel that it calls for humiliation and prayer on my own part; but I hope that the Board will remember our difficulties, and give us a little additional help to bear us on against them. We have need of much faith and patience in our work. If ever Christianity is introduced into this country, it must be through the rising generation being enlightened. It is as hard for the grown up Assamese to alter his customs, as it is for the Ethiopian to change his skin, or the leopard his spots.

On the other hand, the Lord has given us cause for encouragement. Some tracts that have been distributed, have been attentively read, and have brought various persons to my house to inquire further upon the truths of the gospel. Two old Assamese particularly, appeared to feel weighed down by the burden of their sins, and were eager to know the way of salvation. They visited me twice, and were never weary of hearing of Christ. They said that for years they had worshipped no image, and prayed to the Eternal Spirit only. For some time I have not seen them. Seldom have any inquirers appeared so serious as these. In places where I have been most frequently, the people now seldom object at all to our addresses, unless it is some brahmin, who, perhaps, thinks to turn away the people from all that has been said, by inquiring, "Why do you take the life of animals and eat beef?"

There are in this country a number of Burmans who were taken captive in the time of the Burmese invasion, and preferred falling upon the mercy of their victors, to returning to their own country. These persons can read; and being supplied with Burmese books from br. Osgood, of Maulmain, I have supplied great numbers of them with the scriptures and tracts. They have been greatly stirred up to investigate which is the true religion; and by sending among them a copy of the "Herald," printed at Maulmain, they see that many of their countrymen have been converted. I indulge hopes that some among them are true inquirers. A short time ago, a Burman chief came

over here with a large train of people, to whom I gave a liberal supply of Burman books. They were most eagerly received, and the "Golden Balance," he recognized as having seen at Rangoon. This man was by birth an Assamese. When young, and during the Burman invasion, he had been taken into Burmah, and has now adopted that language and costume.

*Publication of tracts—Mission schools—
Nowgong Orphan Institution.*

Since my last communication, two tracts which I had translated into Assamese, have been issued from the press. One is called "The Holy Incarnation," being a comparison between the ten principal incarnations of the Hindus, and Christ. Its main object is, to set forth in a strong light that while the Hindus hope in them for salvation and fancy they derive merit by merely repeating their names, according to their own shasters they did nothing toward man's salvation while their conduct was unspeakably vile. Christ, on the other hand, became incarnate for the express purpose of saving sinners, and his conduct was worthy of God. I consider it one of the best Bengali tracts, and its distribution has already done great good in this quarter. The other tract is entitled, "The Rewards of Intemperance," and exposes the evils of using opium, and intoxicating liquors, and drugs of all kinds.

Our schools are progressing very well; and are evidently the means of doing away the prejudices and enlightening the minds of the precious groups of youth who attend them. I dismissed the Mofussil school, reported in last year's account. Not because of want of scholars, for they were increasing, but because the teacher and scholars required more frequent visits than I could bestow. I have, however, established another school so near the station, that I can call in the scholars for examination, or visit them any day I please. We commenced with twelve boys, and now number forty; and it is still increasing. Where our scriptures are read and thoroughly taught, it requires close attention from the missionary. The Nowgong Mission School has had a much better attendance than it had last year, and satan has not been permitted to stir up any evil reports against us to frighten away the children, as was the case last year. The average attendance of the corrected rolls is now sixty scholars daily. Pe-

ter, the assistant, devotes six hours daily to this school. Prejudices against it are fast wearing away, though the first scholar that should be baptized, would, probably, for a time frighten away half of their present number.

The Orphan Institution, which is connected with the general mission school of the station, has occupied my attention more than any other part of our school efforts. Indeed, I look upon it as the most direct way, under God, of overturning the false religions of this country. Last year I forwarded to the Board our Prospectus. One year since its commencement has now elapsed, and we have twelve orphans entered, and prosecuting their studies quite under our influence and hourly control. The orphans board and sleep in the same house which Peter occupies, so as to be under his inspection when out of school. The hours of labor are from 6 to 8 in the morning, and from 5 to 7 in the evening. Study hours from 10 to 4 o'clock. Their evenings are spent with us in reading and explaining the scriptures, closing with prayer. Their studies and the reading of the scriptures are connected, and I sometimes have faith to believe that some of them will follow the steps of Ko Thal-byu, the Karen Apostle, and be the instruments of turning many of these poor idolaters from error to truth.

The mission is united in their views of the importance of this effort. The manner in which the Christian public have come forward to support our infant cause, has far exceeded my expectations, and led me to feel that God is indeed our helper. I enclose a copy of our subscription list, by which you will discover the kind and benevolent feeling toward the Institution.* Many of the letters attending these subscriptions are, indeed, very encouraging.

Need of further aid—Appeal to American churches.

But we are now laid under a heavy responsibility; and not to go forward is to disregard the intimations of Providence, and to destroy the interest and confidence of those who have so promptly aided us. Our scholars are likely to increase monthly, and, consequently, our expenses; and we feel constrained to ask some of our beloved

* The amount subscribed in Assam the current year, is more than 1700 rupees, or about \$300.

Christian friends in America to assist us in extending our operations. The influence of too many missions dies with the missionaries' death, simply because none of their operations have been placed upon a permanent basis; so that they can be successfully prosecuted by their successors: and the frequent discontinuance of operations that have consumed the liberal charities of the public, does much toward closing up the sources of benevolence, by the probability that the existence of all mission operations stands on the same precarious footing. It has, therefore, appeared to us a most desirable object, to place the Assam Orphan Institution on a permanent basis by opening subscriptions for a *permanent orphan fund*, which shall be invested in government securities, and be increasing until its interest will defray the current expenses of the Institution. In no other way can we provide for the emergencies incident where an Institution is wholly dependent upon voluntary subscriptions. Through our esteemed friend, Capt. Gordon, the Institution is likely to receive some assistance in England; and may I indulge the hope that the Board will give such publicity to our printed letter, as will recommend the cause to the prayers and liberality of the American churches. In making this request, my heart is full of hope that it will result in rich and lasting blessings to the mission. Think of the long time we have labored here amid discouragements and difficulties; and how lacerating it is to our feelings to see all our efforts rendered unavailing, even upon those who had encouraged us by their inquiries about the true way; simply by a few words of the brahmin upon the fearful consequences of losing caste,—the very mention of which excites a prejudice against us. Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it." This seems to be almost our only hope, and we do most sincerely trust that it will meet with the approbation of the Board.

Kosari chiefs — Bhutan — Openings to Tibet — Tezpur as a mission station.

Several weeks ago I received a letter from Capt. G. saying that a number of Kosari chiefs, living on the Bhutan frontier, had been into Tezpur, and expressed their wish to have schools established among them. They have a large extent of country, and are a much superior race to the Assamese, but have

no written language. The brahmins have proselyted numbers of them to the Hindu faith in various quarters, but those on the Bhutan frontier have become less tainted with the Hindu superstition. Capt. G. expressed an intention of trying to snatch them from the jaws of Hinduism by establishing schools,—teaching them our scriptures in the same, with the elements of education; and proposed to give to two teachers twenty rupees per month, as his contribution to the undertaking. If I would supply the teachers, carry on the necessary monthly correspondence with them, and visit them once in the cold season. To his benevolent wishes I felt it a pleasure and duty to accede; especially as I was able to supply two scholars from the station school, who have a pretty good knowledge of the principles of Christianity, as teachers for the schools. Had we competent native Christian assistants, this would present an excellent field for an out-station. In the cold season thousands of the Bhutans come down to those Kosari villages for trade, and people from every part of Bengal collect there for the same object; so that for many weeks together it is a splendid fair, and a grand field for missionary operation. People from Thibet and China have found their way to the plains of Assam through these passes; and there is not a better route for a mission to Bhutan and Thibet, than is here presented; the missionary going up in company with these traders. I do feel most desirous of seeing Tezpur occupied by an additional missionary of the Board; who would receive every assistance from the residents at the station, and from the chief magistrate particularly.

Call for reinforcement — Lay brethren needed.

I come now to speak upon that oft repeated, but not less important subject,—the need of fellow-laborers. As you may already have been informed, when br. Barker left Upper Assam, being alone, I parted with Caleb to go to his assistance; since which time, the duties and labors of the mission have very considerably increased. Peter has six hours hard work in school daily, besides which, he has the oversight of the orphans out of school,—their provisions to purchase, and get cooked,—strict accounts to keep, and render weekly,—besides conducting native correspondence, assisting in

translations, copying manuscripts, and accompanying me for preaching and distribution occasionally. In this way he is fully occupied. Indeed he has not time to do all this as efficiently as the interests of the mission require.

We have worship every evening with the orphans, the servants, and others who come in occasionally; native worship in the school-house at 5 o'clock every Lord's-day, at which we have a fluctuating attendance, sometimes twenty, sometimes sixty or more; and every Sabbath evening, Sunday school. These are stated,—besides which we have several places for occasional preaching and conversation in the vicinity of the station, where we often meet large concourses of people. I also devote a portion of my time to the most advanced boys of the school, hearing them recite lessons, chiefly in the English and Bengali scriptures. Some of the classes have daily come to the bungalow for recitation to Mrs. Bronson. The girls of the orphan school are under Mrs. Bronson's tuition also; and occasionally a few other girls come for instruction, when circumstances permit. We want help to enable us to divide the boys and girls into two apartments, and for carrying out the internal arrangements of the Institution. We get on cheerfully and pretty satisfactorily when we are well, but when either of us is laid aside by sickness, every thing goes wrong, and we are constrained to feel, like a person urging his way against the current, that we have lost what ground we had gained.

We should be perfectly satisfied could the Board send us a lay brother, who, with his wife, possesses deep piety, good sense, a common education, and a knowledge of some trade, or of business in general, so that they could teach the scholars some useful employment, and have the general management of the schools. He could do as much as any ordained missionary in conversing with the people and distributing the word of truth. Good, active lay brethren, such as I have described, would do as much good as ordained missionaries; and I presume that there are many in the churches who would readily offer their services for the work if they thought that they were required.

P. S. I had just finished the above when your kind favor, and long and anxiously looked for letter of May 31st arrived, just three months after date. Thanks for the assurance that we are not forgotten, and that you will con-

tinue to labor, and pray, and hope, until help is sent. By the same dak that brought your favor, I received a very kind note from The Hon. the Deputy Governor of Bengal, William Wilherforce Bird, Esq., with a donation of 100 rupees for the Orphan Institution. Coming as it has from one whose standing and influence is second to none in India, it certainly encourages me much.

Tavoy Mission.

EXTRACTS FROM A LETTER OF MR. RANNEY.

A Karen school—Attendance on the sick.

When the friends of missions read accounts of schools taught in this heathen land, they have little idea of their character, the difficulty of gathering, and the arduous task of taking care of them. I speak now of Karen schools. It is not an easy matter to induce the children to leave their native jungles even for the short period of the rainy season. It is one of the greatest hardships they are called upon to endure. This is felt alike by the old and the young. They feel that they are changing their homes, to participate in labors and to pass through scenes un congenial to their habits; as well as to live in a climate so unlike their own, (to which, unhealthy as it is, they are injured,) as to jeopard their health. Having long lived in ignorance, they have no love for learning, or thirst for knowledge. Religious influences, therefore, more than any other, is successfully exerted in overcoming their repugnance, and in inducing the parent to place his offspring where they may receive useful instruction and Christian culture. The missionary, however, is by no means sure of his pupil for more than one season, during which only the rudiments can be taught. Out of some seventy or eighty attending a school one season, never more than a third of that number have returned the succeeding rains; which, of course, is a great drawback to the utility of the school, but which is unavoidable, owing mainly to the migratory character of the Karens.

But let us take a view of a school in operation, with some of its attending cares and perplexities,—the latter more especially, as it is these which constitute their distinctive character, and mark the difference between a school here and one in America. A few rods

in the rear of the dwelling of the missionary, is the school-house, a mat building of moderate size, the erection of which cost, perhaps, from forty to fifty rupees,—less than twenty-five dollars. Here at 7 in the morning, at the sound of the gong, the school opens, with a song of praise and prayer, conducted by a native teacher. * * *

But there is no such thing as studying in silence in either Burman or Karen schools. Every one who learns must make a noise. In studying the language, the correctness of *sound* is the great object aimed at.

A few rods in the rear of the school-room, on the rear of the compound, is a long mat-house, partitioned into several divisions. Here are the "*dwellings in town*" of the Karens attached to the school of which I am speaking, who number variously from seventy to eighty, men, women, and children. The cares of house-keeping are not arduous, as beyond the cooking of their rice and curry, with the addition, perhaps, of a few vegetables, there is very little else to be done. No house-cleaning, no furniture to look after, and not even so much as a bed to make. A native desires nothing softer for his couch than a bamboo floor and a mat. I believe there is not a single article of furniture of any kind in a Karen house. Eating with their hands, without knives, forks, or spoons, they have few dishes to take care of.

But let us enter the apartments of the sick. These are seldom empty. The Karens are a feeble, sickly race, and surprisingly helpless and dependent. Their nurse must be the wife of the missionary. They cannot help each other. Unaccustomed to the medical treatment of civilized life, or to any other but Burman quackery or their own superstitious practices, to which, in extreme cases, they still have a desire to resort, they can be seldom trusted to administer medicine to each other. It is astonishing to see how entirely helpless they are. The mother can do nothing for her child, nor the wife for her husband. Every thing must be done by the "Mamma," as they call their kind benefactor. I have occasionally accompanied this assiduous and toil-worn nurse in her frequent visits to the sick, and a slight acquaintance with her arduous labors and watchings is sufficient to show what it is that wears out female life in India. Here may be seen a youth prostrate upon the floor, whose disease shows itself in

numerous leprous sores. With parental care and tenderness she bends over him, washing and dressing his sores, and applying healing remedies. There lies a husband writhing under a burning fever, his head slightly elevated, and both temples covered with monstrous leeches, the wife standing a mute spectator at his feet, while the wife of the missionary is busy removing the gorged leeches, and applying fresh ones, washing away the blood that trickles down his face, and striving in every way to soothe the pain which he endures. In another apartment is an infant, writhing in convulsive fits, the progress of whose disease she must watch, that, perchance, its life may be preserved; its parents, meanwhile, with the distrust of ignorance, and anxiety for the life of their offspring, begging permission to resort to their own once cherished superstitious remedies. Fortunately the child survives, and the confidence of the but recent heathen is established. Others are visited, more or less ill, their situation critically examined, and their wants supplied. These visits are not few and far between, but continuous and at all hours of the day and night. Besides this, she hears recitations of classes regularly through the day, superintends the purchase of daily food for all, looks after their clothing, which would otherwise scarcely get washed, (as in the jungles, a garment seldom leaves the back of a native until worn out,) and has her various household matters to attend to, in addition.

There are few women who could endure the fatigues incident to a school here, and none without injury.

Notwithstanding the many cases of sickness, however, deaths seldom occur. But one has happened during the present rains. In this case the subject was a fine, promising lad, who had been ill but a short time with a fever; and on the day of his death was thought to be recovering. His decease was so sudden and unexpected, that the physician, by consent of his parents, held a *post mortem* examination of the body, which resulted in finding that other diseases existed than that of fever, whose symptoms had been hidden by the action of the fever. Many Karens were present at the examination, especially a class of theological students; who were critical in their observation, and were enabled to gain much additional knowledge of the human system. The absurd theory which the natives had held, that the human

body has no stomach! was, of course, effectually and satisfactorily exploded.

Above is an outline view of a Karen school. The utility of this branch of missionary work is a subject now well settled; and continued experience is adding fresh testimony to its importance; but few, however, even of those in our own land who have had long training in the management of schools, can have an adequate idea of the care and labor of gathering, instructing and taking care of children from the jungles.

The daily rice-offerings to the Burman priesthood.

It is known, perhaps, that the religion of Gaudama requires its priests to live by alms, and to eat but once a day. There are multitudes of priests in all Burman cities, and every morning at twilight long lines of them may be seen moving to and fro, with shaven heads, bare feet, and in a dirty yellow cloth, which covers the entire body; their earthen chatties suspended from the neck, and their hands clasped around them as an additional support. They always move in single file, and in sullen silence, looking neither right nor left. They never enter dwellings for food, but receive it in the street, the women always having their offerings of rice cooked and in readiness even at this early hour in the morning. Standing in front of their dwellings, as the procession comes up to the women, each priest averts his face as he opens his chatty and receives his rice, as priests are prohibited from looking at women. Many of them, however, are not very conscientious in this matter. It is no small tax upon the people to feed daily the horde of priests, as well as the boys in the kyoungs, to whom they give instruction, and many of whom accompany the priests in their morning walks, each one carrying his chatty, a globular shaped vessel with an open top, holding from ten to twelve pounds of cooked rice;—but it is a part of the system which ensures merit, and, therefore, cheerfully borne.

Might not Christians derive instruction from this? If a false system, in which confidence is shaken, prompts to such willing sacrifices, what influence ought a system, based upon eternal truth, to exert upon its votaries in stimulating to acts of benevolence?

Mohammedanism.

A few evenings since, seeing several coolahs (a general name for all foreign-

ers,) looking anxiously into the western sky, I asked what they were looking at. "The new moon," was the reply. "They are anxious to break their fast, which can only be done when the new moon appears." Directly after, three guns were fired at the Mohammedan mosque, as a signal that the fast was ended.

An appeal.

A few days since, one of the two Burman assistants, who are employed to preach and distribute tracts in Tavoy, came to one of the Karen missionaries in that province, with a request that he might be absent from the station during the approaching dry season on a visit to his friends in Burmah Proper. He was asked if no other motive than a desire to see his friends, prompted him to make the request, when he frankly confessed there was. "I have," said he, "been laboring several years in Tavoy. I have talked a great deal and distributed many books, but nobody is converted, and it seems as though nobody could be. The people see that all my efforts are vain, and they laugh at my exertions and ridicule my words. If any one desires to be a Christian, he dares not, for fear of the opposition he will have to encounter, and the contempt that is sure to be heaped upon him." He was asked if he did not fear the Lord would punish him as he did Jonah, if he ran away from his duty. Smilingly he replied, that he had no such feelings as those of Jonah, and would not wish to go if he could do any good by remaining. He was not afraid of the people, or of their ridicule, "but unless the churches in America can send us a teacher, it will be of no use for us (alluding also to his associate,) to try to do any thing more. Notwithstanding all our labors, we see the people continuing and dying in their idolatry, and not a single soul converted. A short time since, our hearts were encouraged a little, when one man signified his desire to become a Christian, attended meeting a few times, and came to see the teachers. But when it became known in his village, the people got together and resolved to drive him out of the village if he did become a Christian, and fear of his neighbors has now silenced his inquiries." He alluded to the missionaries who have recently been sent to the Karens; to the fact also that all the other provinces on the coast have one or more Burman mis-

sionaries, and, with a feeling which I wish could be transferred into the hearts of Christians at home, asked, "Why, at least, one missionary had not been sent to his countrymen in Tavoy." Will the churches in America answer *Why?*

"Be instant in prayer."

I am every day reminded of this admonition by a devotee of Gaudama, who is a near neighbor. As soon as the shades of evening arrive, his voice is heard in loud tones repeating Pali, which continues as long as we are conscious of sounds around us, and not unfrequently we awake in the night, and still hear his voice. Occasionally it is also heard throughout the day. If the man was converted to Christianity, it would seem as though he, at least, would "continue to pray and not to faint."

Germany.

EXTRACTS FROM A LETTER OF MR. LEHMANN.

It will be recollected that this highly esteemed brother is pastor of the Baptist church at Berlin, the capital of Prussia. It appears from his letter, which follows, that the cause of evangelical truth is making good progress in that kingdom, and that some of the impediments in its way are temporarily, if not permanently, set aside. "The hearts of kings are in the hands of the Lord, and He turneth them as the rivers of water are turned."

Mr. Lehmann writes under date of February 5.

State of the Berlin church—Its increase and orderly arrangement.

We have had a year of abundant blessing; more than any preceding year. We have had an addition of fifty-nine members by baptism, and of three by dismission from other churches; making our number of baptisms on the whole 140, and the whole number, which at the close of 1843 was sixty-one, 123. From this number, however, are to be deducted as follows; died two, excluded five, dismissed five, in all, twelve; so that the actual number of members at the beginning of the current year was 111; net increase, fifty. This happy result is

surely adapted to fill our hearts with deep emotions of gratitude towards the Giver of such heavenly gifts. It is the boon which divine condescension has returned to our prayers. At the close of the preceding year, we felt already much inclined to fervent prayer for an outpouring of the Holy Spirit, and there was "a sound of abundance of rain" in our ears. We were not misled by this, for nearly, or indeed, all the additions were of those who first heard in our church the word of salvation; and we had then very little or no trouble at all in regard to baptism; all were very willing, on the mere intimation of the will of God, to render a full obedience.

We have also enjoyed the happiness of peace and concord within our church. The dangers which threatened us have been graciously turned away from us; and though we have, as above stated, been under the necessity of excluding five members, yet this has not affected our peace on the whole. All have, in general, felt the sweetness of love and comfort in Christ.

We have had gracious visitations from on high. Meetings have been frequently crowded, and a deep feeling of the divine presence has pervaded them. The Lord has condescended to bless the exertions of his servant, and has accompanied the preached word with the powerful operations of his Spirit. The solemn occasions of baptism and of the Lord's supper, have been main springs of divine enjoyment. Various members live far from here; but, then, like doves to their windows, they have hastened to meet us; and abundant grace has been participated by all. This feeling attained its height when, at the close of the year, on the 26th of December, we celebrated a love-feast, and were then blessed in an uncommon degree.

The increased number of our church, made new arrangements necessary to keep all together in good order. It was impossible for me to visit them all as frequently as before, and so much as was necessary to supply their spiritual and temporal wants in every respect. I could not find suitable persons amongst our number to serve as deacons; I have thought it advisable, therefore, to introduce the system of *leaders* in our church, so far as I know it; and which has been so effectually in operation among the churches in Jamaica. Accordingly, we have selected six brethren, who have been

proved to be faithful, and had the majority of votes; to act in such a capacity; and have introduced them solemnly into their office. This organization has proved very beneficial. Every one has a section of the church under his care, and holds meetings, especially preparatory to the Lord's supper, when every member is caused to speak of his late experiences, and the state of his heart in general. These occasions are always very blessed to one another, and constrain all to unite in mutual love and prayer. I change every month in attending these meetings, and am thus in connexion with all. Besides, I visit them all in their houses as frequently as possible. We have a monthly meeting of the elders or guides, in which all concerns are discussed and arranged, and thus all is governed by one spirit.

To promote the principles of association within the church, I have also among the sisters arranged similar things; and for more than a year have had monthly meetings for them. There is, likewise, a young ladies' association, under the care of one of themselves, whose faithfulness and fervency has been tried; and a young men's association. These latter arrangements are new, and we must wait for their results, and, perhaps, modify their construction. Till now, every thing has tended to unite all the members more and more, and to prevent alienation.

*Troubles at Seegafeld and other places—
Bible and tract distribution.*

Difficulties have been experienced in other places. In Seegafeld, on the 20th of November, I again had a very violent scene. After preaching to about forty persons from Mark xvi. 16, the chief magistrate and all the youth of the village, the pastor and the sacristan, proceeded to ask about my right so to act; and prohibited, in strong terms, the repetition of such a thing. Our br. Schimmel, in whose house the meeting was held, was treated like a dog. He was afterwards sentenced to a fine of two dollars, and as he did not pay immediately, his clock was taken away. The pastor made a report to the consistory, and I was summoned before the Rev. Mr. H——, to give an account of the procedure. I replied in a suitable manner, and hope that this matter will have no further consequences. But in a civil point of view, it is still matter of investigation in Seegafeld. The clock has been restored to

br. S——, and the chief magistrate accused at the government seat in Potsdam. The landrath, or chief magistrate of the district, Count of Königsmark, seems to be a liberal and just man, and has given to the matter that direction.

Various brethren having distributed tracts in smaller towns, they have been brought before the police and burgo-master, and with difficulty have escaped imprisonment. One magistrate has threatened, if I, or any of our party, should come, he would send him in chains to Berlin.

In Bitterfeld our br. Werner, pastor, was prosecuted long since for having administered Christian ordinances. In the first instance, he was acquitted. Government appealed to the second; and in this he was condemned,—was to be fined. He had recourse to a third trial, and in this he is again acquitted. This is a triumph.

From all the above, you will perceive that our cause is fast advancing here; and that we have experienced considerable consolidation as a church; which, amidst the terrible depravity around us, and the perversion of a deceitful system of religion, turning millions the more surely to hell, is of the greatest importance. Therefore, we have also strengthened our hands and done what we could to spread abroad the savor of life and the word of our salvation.

1071 copies of scriptures (bibles and testaments) and 107,050 tracts have been issued from our depot and are gone through my hands, and have been spread and sown on the field of the world. Various brethren have, on their journeys, found opportunity to testify the sacred truths of the gospel, and their pockets and knapsacks have been loaded with tracts and bibles. The love of Christ constrained them. Loan tract visitation has been carried on to a considerable extent, and our dear sisters have participated in this work with great zeal. Various members of ours live at a distance in towns and villages. In Seegafeld are now six, in Cremen five, in Magdeburg one, in Zehdenik one; others at greater distances have been dismissed. These all spread abroad the savor of life.

*House for public worship needed—
Personal employments.*

The necessity of having a proper and well-fitted place of worship, is more and more urgent. How much more

rapidly would we increase, if one were procured for us. I regret very much that your letter gives us so little or no prospect of being helped in this by our brethren in America. We have increased, indeed, but it is also true that nearly all belong to the poorest classes, and very few have a good livelihood. This is according to the sacred rule, 1 Cor. i. 26-29, and far from discouraging us; but it accounts for the impossibility to provide for our wants ourselves to the full extent. I believe it would also be the interest of the Board, to help us make such arrangements as would set them free from a continual charge for rent. We have now to pay \$350 per annum; and it is likely that we shall be charged still higher, as the landlord will make use of our necessity, great difficulties and expenses being incurred in any change. On the 1st of April we shall again be put to decide, and I should gladly make such a change as would answer our best interests. If we were but able to commence a building, even the interest of nearly the whole cost would not exceed the amount of our present rent. I, therefore, suggest it again, respectfully, to the consideration of the Board. If I were not so much bound here, I would go over to England and collect there, as my friends there had previously suggested this plan to me, as best answering the purpose; but as matters are now here, I cannot think of such a journey.

This leads me to speak of my personal concerns. I am overwhelmed with business, and frequently am nearly despairing about it, and utterly at a loss what to do first, and what next. A correspondence of very great extent urges me to devote a great part of time to this department, and I cannot dispense with it after my best consideration before God; great benefits to the cause of the Lord being included. The main object of my calling, however, is to preach the gospel, and my main attention is given to that work. To prepare sermons and to preach them, therefore, engages at least half of my time. I preach on Sabbaths twice, and lead all the other united services; attend and preside in a church meeting, when business is transacted about members and candidates; and late in the evening have almost every Sabbath some special meeting to attend on sacred business. On Monday, either the monthly concert, or the meeting of the sisters, or a singing meeting, is to be conducted. Upon

the latter I bestow much care, as it tends greatly to edification, and the interest of people in our meetings. I am also in this the only person to instruct and lead, and with patience and zeal to educate from the rough and unpractised state of nature to a holy feeling and issue. On Tuesday I give systematic instruction to inquirers on all religious truths; the meeting is also attended by many members and strangers, so that sometimes our hall is entirely filled. On Wednesday our conferences of elders, &c., are held; Thursday we have a prayer meeting, after which I expound the epistle to the Romans; Friday I give religious instruction to the elder children of our church, which I also consider as an important object; Saturday the young men of the church meet, and, as frequently as I can, I attend there also. By all this I am frequently so exhausted that my throat and body are full of pain, as none of all our brethren can as yet assist me in these respects. The visitation of all our members, and especially the poor and sick, must, of course, be another principal object, and not the less attention be paid to inquirers. One other thing encroaches very much on my time,—the sale of scriptures, books, and tracts, and the necessary looking after and accounting with various societies. It would fully occupy one man's time exclusively, and yet I cannot find one to take that burden from me and thus enable me to do the more immediate work of the Lord. However, I think it very important to carry on this work, as a main instrument of divine grace; and, also, as a means of exposing the spurious editions generally in use here. I mean the Apocrypha, by which the genuineness of revelation is undermined, and a host of false doctrines and confused notions are cherished. Therefore I cannot dispense with *this* agency. May the Lord help me.

The publication of the Missionary paper in Hamburg, engages me also considerably, in translating from the English for the same, and thus also furnishing materials for our missionary meetings. I should be happy to devote more time to literary work, which, for the sake of defending and advocating the truth we profess against numerous public attacks, is also highly necessary. But I have been compelled to renounce this, chiefly by the pressure of other engagements.

Death of Mrs. Lehmann.

All this has in the past year been of double weight, in connexion with a dispensation of divine Providence, such as before had not occurred to me. It pleased the Lord to take away my dear wife and companion on the 7th of October, after she had extremely suffered seven full months from a pulmonary disease and dropsy. The care of the church, together with the care of my family and the dear sufferer, was frequently overwhelming. I could not have endured it, had not the love of my dear people, in a very great degree, spiritually and temporally supported me. Nearly every night our dear sisters have watched at her bed-side; but very many times I myself have also occupied this place after a day of toil and trouble. Thus it has been a very momentous year to me in every respect. We could at last only pray for the dissolution of the dear sufferer, and after long, long, terrible nights and days, the Lord heard our prayers. I am now a widower with three dear children of 10-14 years, an age when maternal tenderness and care, especially for the youngest daughter, was still highly necessary. But most of all, the church has lost. My dear partner was the very soul of the church, and since the commencement of it (being baptized at the same time with me,) was most devotedly given to its interests. Oh what privations she has endured, what sacrifices made, what prayers and deep feelings of sorrow and of heavenly enjoyment did she have about its proceedings. As for our children, she was the tenderest of mothers, and to me the most affectionate wife. I have, and we all have lost very much. This feeling was pervading and manifest, when, on the 10th of October, her remains, after a suitable service in our hall, were committed to the tomb. A very memorable day, of deepest interest, and never to be forgotten.

Temperance movement—Church contributions.

We have endeavored to prosecute the matter of temperance; and having already formed, in 1843, a distinct association of our church, receiving pledges also from every one, and having held monthly meetings for the purpose, we have received till the present time 230 pledges, whilst before the formation

we had only eighty-three. The reform here is yet far from being national, but is rather an appendage of piety, and is chiefly so considered; therefore even this limited result is an important one, considering the circumstances.

Our dear members, though poor, have contributed for the various purposes of benevolence,—to maintain our church, pay our debts, and support the poor and sick,—in all, more than 420 Prussian dollars, including also a contribution of more than thirty-two dollars, Prussian money, for the support of your Board, or rather Missionary Convention, as the proceeds of the collections made at monthly concerts. I place them to the account of br. Oncken, and he will in a similar way appropriate the same to your Board. I hope the mite will not be regarded as too trifling. Considering all our circumstances, it is the boon of love. But of more value, I trust, and efficacy, will be the fervent prayers which accompany it, and which have regularly been offered on the solemn occasions of the first Mondays of the month.

I have been in constant correspondence with the various Baptist churches in our country, but am, at present, unable to give their exact statistics. With our dear br. Oncken I have chiefly been in hearty union, though for more than two years we have not seen each other. The very trying sufferings under which this dear brother lies, will be known to you, and also of his dear partner. We were very similarly tried. He must still remain on the cross, and needs very much our fervent prayers; which he has indeed.

And here I will close; commending myself, and our people, and all our concerns, to the fervent prayers and Christian sympathies of the Board and of all our brethren in Christ. We hope you will continue to strengthen our hands, and not withdraw from us that support which has spiritually and temporally enabled us to carry on the work of the Lord; seeing that your labor of love is not in vain in the Lord.

May peace and prosperity be the precious boon which divine grace will bestow on America, and especially on his churches there. May they abound in grace, and increase, and possess the land. Glorious are the prospects of God's people. Oh that we all may be faithful unto death, and receive then the crown of life.

Miscellany.

Death of Chinese Missionaries' Wives.

The following interesting communication is from the pen of Rev. William Dean, recently returned from China.

Mrs. Mary Morrison, the daughter of John Morton, Esq., was married to Dr. Morrison at Macao, on the 20th of February 1809, and died at the same place 1821. She had buried her first-born child in infancy, and was afterward driven by lingering illness to visit England, where she remained from 1815 to 1820. She returned with improved health; but, as it would appear, returned soon to die in her husband's arms. She left a son and daughter to grow up from childhood without a mother's care. The former of these, the Hon. John R. Morrison, after an illustrious life of usefulness, came to a peaceful end at Macao, his birth-place, on the 29th of August 1843, at the age of twenty-nine years, and now sleeps by the side of his honored parents. The other still lives in England with the second wife of her distinguished father, and his surviving children.

Mrs. Rachel Milne, the daughter of Charles Cowie, Esq., of Aberdeen, Scotland, was married in 1812 to the Rev. William Milne, and soon afterward embarked with her husband at Portsmouth for China. After touching at the Cape of Good Hope and the Isle of France, they arrived at Macao in July, 1813. Here Mrs. Milne found a home in the family of Dr. Morrison, while her husband was, by order of the Portuguese authorities, obliged to leave the place within twenty-four hours after his arrival. He went to Canton, and in 1815, accompanied by his wife, he removed to Malacca, where he took charge of the Anglo-Chinese College, and continued his labors of teaching, preaching, and translating, till 1822, when he exchanged a life of eminent usefulness on earth for one of rich enjoyment in heaven.

Mrs. Milne died at Malacca in March, 1819, leaving one daughter and three sons. One of the latter is in the practice of medicine, another is a successful minister of the gospel in the land of his father's nativity, while the other, his twin brother, is pursuing the footsteps of his father,—laboring as a missionary in China. Mrs. Milne was represented as eminently pious, prudent, and meek-tempered, and died in

peace and the full hope of a blessed eternity.

Most deeply and tenderly did her surviving husband feel his loss, and from this to the time of his death, the pages of his private journal are wet with the tears of the husband, while they show also the consolations of the Christian.

The former Mrs. Gutzlaff died at Bangkok in 1830, where she rests by the side of her two infant children.

Mrs. Matilda Dean died at Singapore on the 5th of March, 1835. She was the daughter of Dea. Samuel Coman, of Morrisville, N. Y., and was married to the Rev. William Dean in April, 1834, and the following July sailed with her husband for the East, destined to Bangkok, Siam. But after touching Burmah and Penang, she found her last resting place in Singapore before reaching the place of her destination.

With capacities for extensive usefulness, and a heart glowing with love for the poor heathen, she was allowed little more than to see them with her eyes and breathe her dying prayers for their salvation. She left an infant daughter, who bears her name, and who has ever been graciously provided for and preserved by the goodness of her mother's God.

Mrs. Dean had in America so far studied the Burmese language, as to be able to read understandingly the New Testament in that tongue; and after her arrival in the East commenced the study of Siamese, besides attending, during the voyage, to the first principles of the Chinese language. She possessed much firmness of purpose, coupled with a tenderness of heart, while her domestic virtues and Christian graces were such as to render her home happy, her example worthy of imitation, and her end peaceful and triumphant.

Mrs. Maria Johnson was married in 1833, and the same year sailed with her husband, the Rev. Stephen Johnson, from America for Siam, where they arrived in 1834. During four years' residence in that country, she had acquired so much of the Siamese and Chinese languages as to be able to read and speak them both with considerable facility, and combined the qualities of an agreeable associate and an efficient helper in the mission, with that of a spiritually-minded Christian. Ill health compelled her in 1838 to return to her na-

tive land, in which she was attended by her husband and her only surviving child, having buried two in Bangkok. Soon after her arrival in the United States, while her apparently improving health furnished encouragement for her friends to hope for a final recovery, she was suddenly called to her rest, and her little boy died soon after.

In 1840 Mr. Johnson was married to Miss Mary Fowler, who soon after sailed with him from America to Siam. Scarcely one month had passed after her arrival at the latter place, before Mrs. Johnson was called to her premature grave, and her husband again left a companionless mourner, having neither wife nor children to cheer his loneliness.

Mrs. Boone, the daughter of the Hon. Henry De Saussure, Chancellor of the State of South Carolina, sailed with her husband, Dr. Boone, from America in 1836. They first settled at Batavia, where they engaged in such missionary labors among the Chinese as the Dutch government would permit. Ill health compelling both of them to seek a cooler climate, they left Java and reached China in November, 1840. They remained at Macao till the occupation of Kúlángsü by the British forces opened for them a residence on the island. Here, in May, 1842, Mr. and Mrs. Boone, Mr. and Mrs. McBryde, and Dr. Cumming, joined Dr. Abeel, who had before removed there, and constituted one family under the matron care of Mrs. Boone. But she was allowed but a few months to occupy this station of usefulness, when, in August of the same year, she was removed from her labors below to a better service above. She had exhibited much wisdom in training the tender minds of her little boy and girl, who, when bereft of their fond mother, accompanied their father to America in 1843.

Mrs. Theodosia Dean, the daughter of E. H. Barker, Esq., of England, was married to the Rev. Mr. Dean, at Macao, in March, 1838, and soon after sailed with him to Bangkok, Siam, where she continued her labors of studying the Chinese language and teaching Chinese youth till February, 1842, and then removed with her husband to China. After a short residence at Macao, they were settled at Hongkong in October, where she resumed her labors of study and teaching. With a peculiar aptitude for language, she had acquired a facility in speaking, reading, and writing the Chinese language, in which she was surpassed by no foreign lady.

Her mind was habitually cheerful, her heart humble and prayerful, her judgment

discriminating and sober, her habits active and persevering; her life, though short, was useful; and her death, though sudden, was peaceful and happy. Up to the time of the attack of the disease, which in one short week terminated her earthly career, she continued her active employments and missionary work. She had often been left to conduct the duties of that department of the mission with which her husband was connected, during his absence from home, and it is reasonable to suppose that some of those Chinese, who have put on Christ before the world, have been converted through her instrumentality. Her piety was free from ostentation and display, but durst not sacrifice principle and duty to accommodate itself to circumstances, or to please the world. It would be difficult to find a person who more happily than herself blended the duties of the missionary, the Christian friend, the affectionate wife, and fond mother.

On the 21st of March she was attacked with that fatal disease, the small-pox, for which she had been vaccinated in childhood, and to which she had often been exposed in after life; and after three or four days the fever rose to such a height as to deprive the sufferer of reason, and bid defiance to the most skillful medical counsellors. It increased till Wednesday, the 29th of March, 1843, and the twenty-fourth anniversary of her birthday, when, before the disease had fully developed itself, the silver cord was loosed, and the golden bowl broken, and the spirit took its upward flight to that world—where death is swallowed up in victory, and joys endure through a life of immortality. During her five years' residence among the heathen, she had, perhaps, performed as much active labor, seen as many happy results of her efforts, experienced as many trials in her toils, and realized as much enjoyment in her work, as ordinarily falls to the lot of missionaries. She left an infant daughter at the tender age of nine months, to look in vain for that maternal care and judicious culture which she would gladly have rendered; and she had seen her first-born son expire in her arms at the age of one year, when alone upon the sea and away from her husband. She was saved the additional pang of committing his body to the deep, as the ship was near a lonely island on the Malayan coast, where the little sleeper awaits the summons which shall call the dust of his sainted mother from the shores of China, and his kindred from England and America, to the general judgment. By the death of Mrs. Dean, her family was deprived of its light,—the heathen of an efficient and devoted

teacher,—the church of one of its brightest ornaments,—and the mission of one of its most valued and useful members.

Mrs. Ball was a native of New Haven, Ct., where her widowed mother, Mrs. Mills, and her sister, the wife of E. F. Babcock, Esq., still reside. In 1827 she was married to the Rev. Dr. Ball, and soon after removed, under the direction of the Home Miss. Society, to St. Augustine, Fla., where their eldest daughter was born. They afterward removed to Charleston, S. C., the birthplace of their second daughter, and where they remained till near the time of their embarkation on a mission to the Chinese, in 1838. They were first stationed at Singapore, where Mr. Ball was successfully employed in teaching, printing tracts, and attending to the sick; while Mrs. Ball, aided by her daughters, instructed a school of Chinese girls. These girls made good progress in reading their native language, and were also taught needlework and music. In 1841, in consequence of Mrs. Ball's feeble health, they removed to China, and found in the cooler climate of Macao a restorative to health and strength, which had been vainly sought from medicine. Macao was the birthplace of their second son, and Singapore that of his elder brother. In 1843 Dr. Ball removed his family to Hongkong, where he resumed his missionary labors in superintending the Chinese printing, administering medicine to the sick, and conducting daily religious worship with the natives, while his family instructed a school of Chinese boys.

Mrs. Ball, though with evident symptoms of declining health, attended with a distressing cough, which for months had wasted away her strength, still continued to superintend her domestic affairs till a few days before her death, which occurred on the 6th of June, 1844, aged thirty-six years. This first and fearful breach in the domestic relations of a family, whose members were bound together by ties of more than ordinary affection, and whose greatest happiness seemed to consist in promoting each other's welfare, was not effected without a severe struggle in every heart; but the Christian's hope enabled the surviving husband and the elder of the children to acquiesce in the painful dispensations of their Father in heaven.

Of the four surviving children, the eldest about fifteen, and the youngest two years of age, the latter was soon called to follow his departed mother to the grave.

Of the private worth of Mrs. Ball, we find honorable testimony in the character and filial attachment of her children,—of her desires and capacity for usefulness, we

might find satisfactory proof were the Chinese children, who have shared her care, to express the advantages they have received from her instructions,—and of her enlightened piety and consistent life, we have favorable witnesses in all who enjoyed her acquaintance.

Mrs. Henrietta Shuck, the daughter of the Rev. Addison Hall, was a native of Kilmarnock, Va. She was married to the Rev. Mr. Shuck in 1835, and in September of the same year, sailed with her husband, in company with a large number of missionaries, for the East. They remained in Singapore four months, where their eldest son was born, and in September, 1836, arrived in China. They remained in Macao till March, 1842, when they removed to Hongkong. While at Macao, they were allowed to prosecute the study of language, the instruction of youth, and teaching the people. On their arrival at Hongkong, they were prepared to renew their labors on an enlarged scale and without restraint. Chapels were erected, assemblies collected, and schools gathered from the Chinese; and while her husband labored among the former, Mrs. Shuck instructed the latter. She possessed considerable knowledge of the written language, and still greater familiarity with the colloquial of the Chinese, and devoted joyfully and successfully her acquirements, time, and talents, to the interests of the mission. During the last year of her life, a new school-house had been erected, and a school gathered under her care of twenty Chinese boys and six girls, besides her own four children, making in all thirty under her supervision. In this work she took the greatest interest, and all the time and strength which could be spared from the care of her family and the culture of her own children, was joyfully devoted to the instruction of the children of the heathen. Her prospects of usefulness had never been greater, and her heart had never been more encouraged, than during the last year of her life. But in the midst of her highest hopes, while children were seeking instruction, the heathen were inquiring the way to Christ, and the general prospects of the mission were brightening, and herself in comfortable health and active life, she was cut down in a single night, and her family overwhelmed with grief, and the mission again overshadowed with gloom.

Under the influence of a secret conviction that her end was near, she had "set her house in order," and was prepared for the event; while, at the same time, she prosecuted her daily duties with her accus-

tomed cheerfulness, and laid out plans for labor which would have required a long life to perform.

It is matter of devout gratitude to the wise Disposer of all events, that just before the death of Mrs. Shuck, her particular friends, Dr. and Mrs. Devan, should have become members of her family, and now the five motherless children may find in Mrs. Devan one so well qualified and so sincerely desirous of supplying, to the extent of her power, their irreparable loss. Mrs. D. will also act as the superintendent of the school for Chinese children. The friends of the mission will unite their prayers that life may be preserved, and health and grace may be adequate to the responsibilities and duties of the station she is by such a mysterious and painful providence so unexpectedly called to occupy.

Mrs. Shuck left her father's house and native land in her eighteenth year, and by thus giving the freshness of her youth to the cause of Christ and the good of the heathen, has left us the best of proof of the purity of her faith, and the sincerity of her piety. During her eight years' residence in China, she has done much for the happiness of her family and to aid her husband in his work, besides giving much direct instruction to those around her. Her house was ever open to the stranger, and her heart ever sympathized with the needy and afflicted, and her hands were diligently employed in acts of kindness and charity.

It would be a pleasing task to trace the excellencies of character and labors of usefulness which adorned the lives of those whose names we have here mentioned; but our limits will not allow an extended portraiture. They have finished their course and entered upon their rest,—they have ended their sorrows and commenced their songs,—they have constituted a brilliant ornament to the missionary enterprise, and now form a glorious galaxy in the Savior's diadem.

Obituary Notices of Native Converts.

These instances illustrate the blessings of the gospel, and the consequent importance of missions to the heathen. Without this precious boon, they live in sin and die in darkness and despair. The selections are taken from the Missionary Register, (Eng.)

Caleb Mahons.

The communicant brother, Caleb Mahons, fell a victim to the small-pox, aggra-

vated, in his case, by a constitutional weakness of the lungs. He was one of the first inhabitants of our place, having obtained leave to reside here in the year 1819. His heart had found rest and peace in the merits of our Savior, and he esteemed it a favor to be permitted to serve Him in any way. For several years he had filled the office of chapel-servant with great faithfulness. Being asked, not long before his end, what was his dependence, should the Lord be pleased to call him hence, he replied: "My heart dwells on Golgotha; I will hold fast to what my Savior there purchased for me, for that gives me confidence before Him at His coming."

Benjamin Klass.

Departed the communicant brother, Benjamin Klass, likewise in consequence of the small-pox. He had removed hither with his family in the year 1828. Though of a quiet and reserved disposition, it was evident that he knew on what his hopes were grounded for his soul's salvation. In questions touching his worldly property he was too much disposed to stand upon his rights, but he would yield to our remonstrances for the sake of peace. A short time ago he was appointed to the office of overseer, which he attended to with diligence. He appeared to be prepared for his dissolution, having appropriated to himself that robe of righteousness in which alone the sinner can stand before God.

The Fingoo Captain.

Joseph Mangoba, the Fingoo Captain, who has been brought by a five months' illness to the brink of the grave, attended our Sunday worship. Before his return home he called on br. Nauhaus, and expressed his deep contrition for his backsliding. Being aware, he said, that this illness would be his last, he hoped that, little as he deserved the favor, we would allow him to be interred among us. As his whole conduct gave evidence of a change of mind, and we could not doubt that he was in earnest for his soul's salvation, we assured him that he should be cordially received when he came to us, and that we would do all in our power to alleviate his sufferings. His countenance, beaming with joy, shewed that a heavy load was taken off his mind. He removed to our place next day with his whole family, and all his cattle. All our people rejoiced with us at this striking proof of the faithfulness of the good Shepherd to His wandering sheep. He had no wish to recover: but when we spoke of it, shook his head and smiled. He declared to his wife that he desired nothing better than to go to our Savior, for there was nothing

more on earth in which he could find pleasure. His wish was granted sooner than we expected, the Lord taking him home to himself, as we confidently believe, on the 19th of February. His withdrawal had occasioned a great sensation among all the Fingoes of the Zitzikamma; and as they were acquainted with the numerous obstacles which presented themselves to his return, they could not fail to recognise, in that event, the mighty hand of God. They were obliged to acknowledge that Joseph had acted contrary to God's will, in withdrawing himself, after baptism, from the sound of His word. We are gratified to observe that a number of wild Fingoes have begun to attend the preaching since his death, and that many of our people have been strengthened in their determination to live solely to the Lord.

The Hottentot Captain, Leopold.

The remains of the aged Hottentot Captain Leopold, were carried to their resting-place. He has been a communicant since the year 1813, and walked among us as a sincere child of God. His rank was of no further use to him than as it entitled him to a daily stipend of 2s. from government; but as the senior overseer of the settlement, he enjoyed universal esteem and respect. He was an humble, peace-loving man; his deportment was a source of gratification to us, and his solid remarks on spiritual subjects often edified us.

Caroline Jager.

The funeral of Caroline Jager, a girl of eighteen, who was last year admitted to the Holy Communion. It was evident that she had profited by the instruction received at school and church, and that she had learned to know herself. Being asked by a sister, in her illness, whether she could give up her relations and every thing on earth, she replied, "My only wish now is for our Savior to take me;" adding, "I thought that he had forgiven me all my sins, but now I sometimes fear that I am too bad for heaven." She begged to be remembered in our prayers.

George Pontac.

George Pontac, who was baptized only two months ago, departed this life at a neighboring farm. On his return from his work to Genadendal, he was attacked by so violent a fit of colic that he could proceed no farther, but was obliged to throw himself on the ground and lie there. His companion, strange to say, forgot to mention the circumstance on arriving at Genadendal, and the poor sufferer lay there in the open air for three whole days, till the

owner of the adjacent farm heard of it, took him in, and sent word of his relations here. They found him still alive and conscious. He expressed himself as a poor sinner, who, reconciled through Christ, could depart in reliance on His mercy; soon after which he expired. His remains were interred on the farm.

Matthew Robyntje.

The funeral of the aged communicant, Matthew Robyntje, who had reached the age of ninety-six years. He was living here at Bavianskloof, when the brethren Marsveld, Schwinn, and Kühnell, arrived here fifty years ago, and has been for forty-six years a respected and exemplary member of the congregation.

Tabea Schuman.

The funeral of Tabea Schuman, many years a communicant sister. She had learned at school to read and write. The Holy Spirit early kindled in her heart a love to the Lord Jesus, and cleaving to Him in simplicity, she was preserved from all deviations. She delighted to speak of spiritual things to her friends, especially of what she heard at church, and, by her explanations, was often a means of edification to them. During her lingering illness, she spent her time in converse with the Lord, imploring Him to forgive her every thing by which she had grieved Him, that she might appear before him with joy, as a sinner whose robes were washed in His blood.

Timothy Toa.

The funeral of Timothy Toa. He was originally brought as a slave from Mozambique, and grew old in a state of slavery, till, on the Emancipation Act being passed, he removed to Genadendal. His baptism, last July, was a subject of great rejoicing to him, and he shed tears of gratitude for the mercy which he had received from the Lord. Nor was he unmindful to attest his gratitude by his walk and conversation. Though old and infirm, and, consequently, very poor in outward circumstances, he was always happy, and spoke of his thankfulness to the Lord for bringing him hither, and granting him the forgiveness of his sins.

Hannah Bell.

She was a ripe Christian, deeply instructed in the things pertaining to the kingdom of heaven. Those who knew her, and saw her in her illness, will bear me out in saying that she evinced a depth of spiritual feeling, an insight into God's own word, and a submission to His will, that was truly heart-comforting. Once, as I was leaving

her, she said to me, in a most earnest manner, "One thing I want God to do: I beg my Heavenly Father for that."—"What is it?" said I. "I want my Father not to take my senses from me before I die. I don't want to say any thing for the enemy to take hold of?"—I was struck with this; and not making an immediate reply, she said, "I don't fear for myself: all is right here," pointing to her heart: "*the blood of Jesus Christ cleanseth from all sin.*"—I then said that all the circumstances of our death were ordered of the Lord, and that it mattered little what we said or did when reason was dethroned, quoting to her the remark of Newton, "Tell me not how a man dies; but shew me how he lived." It did not seem good to her Heavenly Father to answer her request. In her last moments she was unconscious. But what mattered it? She had owned and confessed her Savior in death; and is now, beyond a doubt, owned and accepted by Him in heaven.

Missions a Glorious Enterprise.

An extract of an address delivered at the annual meeting of the Wesleyan Missionary Society, (Eng.)

Africa.

On meeting together in this hall, in former years, we heard of Mr. Freeman's Christian courage in the audience-hall of the King of Ashantee, who had blocked his cornice with the skulls of conquered enemies: now we hear of him at Badagry, near the horrible fetish tree and fetish hut, setting up, on lofty pillars, a house for God: we behold him, as we peruse his journal, marching through the streets of Understone, as it is lined with black savages, with no military protector, and with nothing in his hand but the peaceful "ensign of the root of Jesse," to preach to the king and to his courtiers the unsearchable riches of Christ. We have seen him proceed to the grim palace of Dahomi, a palace embattled with the skulls of men slain in war, and beneath its walls he bent his knee, and by his example taught us to pray that *the habitations of cruelty* may soon become the abodes of peace. I remember, when first reading of the marches of Alexander, I was much excited; so, also, when reading of the invasion of this country by Julius Cæsar; and who could read of Napoleon's bold march across the Alps, and not be moved? But I am much more moved and excited when reading of Freeman's march into the interior of Africa.

There are other scenes celebrated in history and in song that are far inferior to the scenes of missionary enterprise. It is recorded of the conqueror of Mexico, that, when he had landed his troops, he gave his boats to the fire, so that death or conquest should be the result. But look at Freeman, without a military attendant, walking calmly through the streets of Understone, lined with blood-stained savages, as he goes to proclaim in the palace yard of death itself the Savior to be *King of kings and Lord of lords.*

Extract of an address by J. A. James, at the annual meeting of the London Missionary Society.

Who shall teach China?

Providence has now thrown back the doors of China, and has opened a path, if not into the interior of China, at least into a portion of the empire. The great wall is tottering. Where are the troops who are to march up and take possession of the land? I will tell you—at Rome! They are already in motion. Protestant Christians of Europe and America! Protestant Christians of every section of the Christian church! look at Rome! look at China!—Rome is looking at it. Hasten to China! Rome is hastening thither; and unless we are all on the alert, China will yet belong to Rome. With a sublime ambition she is aiming at the celestial empire; and with a minute one (for all policy is hers) she is stooping down to the little spots of Polynesia. We must be on the alert, or Rome will yet possess the world. Let us recollect that she states one of the evidences of her apostolicity to be her universality. She sees that Protestantism is rising up to dispute with her that evidence of apostolicity, and she is planting her missionaries all round the globe. We shall have to fight with the see of Rome for almost every mission which we have; but with God on our side, we have no need to fear on whom will rest the victory.

Visit to Kowloon.

EXTRACT OF A LETTER FROM MRS. MACGOWAN TO A FRIEND.

Kowloon is one of the out-stations of the Baptist Board of Foreign Missions, and was visited a few months since by Dr. and Mrs. Macgowan, in company with the lamented Mrs. Shuck and others. The following interesting sketch of the visit has been kindly furnished for our perusal.

A short time since, we crossed over to the continent, nearly opposite Hongkong, but were obliged to take a somewhat circuitous route round a small bay. The approach to the town was striking and picturesque; water-worn rocks of every imaginable form, jutting into the sea, and some, many yards from the shore, either isolated or in straggling groups, resembled huge fungi. There was one to the left exactly like an enormous mushroom. Vegetation here and there appeared in rich luxuriance in the small valleys or clefts between the rocks. To the right, several small, neat villages were nestling in green foliage under the lofty mountains, every where seen on this part of the coast. Light wreaths of blue smoke were curling upwards, and reminded me of the rural hamlets of home. The absence of palm trees contributed to destroy the oriental character of the scenery.

The town of Kowloon presents nothing imposing, a few low buildings, and small granite fort, being alone perceptible from the shore. It is, however, extensive, and contains, with the adjacent villages, a population not less, perhaps, than 10,000. The fort was small, though regularly built, and mounted with half a dozen pieces of rusty-looking cannon.

On landing, the inhabitants came flocking from all parts to gaze at us, Mrs. Shuck and myself being the first foreign females who had landed there. The crowd was very great; but being in sedans, we were protected in some degree. My gloves seemed to excite great surprise, and on drawing them off, the women uttered a shout, and then tried to examine my hand, imagining them, perhaps, to have been a portion of my skin. We went towards the residence of the principal mandarin, through narrow, dirty streets, where garbage, filth, children, and pigs, were wallowing together. The odor was in some places almost suffocating, from accumulations of all descriptions being suffered to remain undisturbed. The Chinese are excessively dirty in their habits, and Dr. Macgowan says the northern cities and villages are no less filthy than Kowloon. The shops presented some neatness in the arrangement of their saleable articles.

On arriving at our destination, the entry was nearly closed up by a large muckhill, similar to the others; at last we were set down in the hall of entrance, separated from the principal chamber by an open door covered with a painted bamboo screen. The walls were of wood, gravel, and granite, lofty, but of rude construction. The only ornaments were large dried fish, emitting a fetid smell, which hung near the screen. On being ushered in, our

party were received with great politeness by the mandarins; they kept continually bowing, with their hands clasped together, and motioned to Mrs. Shuck and myself to be seated. This was a great mark of respect, shewn to us as being the first foreign females who had paid them a visit. The principal mandarin was a corpulent, kind-looking man, about fifty, dressed in unbleached grass-cloth (a kind of linen), without any insignia of his office: the other chief officer much resembled him, and about twenty subordinate mandarins and police were ranged in lines near the door. They inquired our ages, whose wives we were, &c. &c.; these questions being deemed peculiarly polite in China; after which tea was served in elegant little porcelain cups; and various sweetmeats, such as preserved orange, citron, and dates, with wampees, (a species of lichen,) sliced turnips well sugared, and water-melon seeds, were placed before us. The floor of the lofty, but dirty room, was a composition of lime and earth; the walls were of plaster, whitewashed, on which some rude paintings were displayed in faded colors; one being a most primitive attempt at map-making, intended for a sketch of the surrounding harbors and islands, in brown and green; the other representing a Chinese barber; both drawn on the walls. The furniture consisted of some half dozen clumsy chairs, three or four small tables, and a raised divan at one end for the purpose of smoking, covered with a tattered carpet. A few files, with official letters appended, and two or three notices in Chinese affixed to the walls, formed the *tout ensemble* of the apartment.

Dr. Macgowan and myself went into the inner rooms, where we found several mandarins smoking opium, and examined the noxious drug and pipe. One of them, pointing to his wrist, asked Dr. M. if he was not a doctor. The poor creature was pale and emaciated. Their bed-chambers were small, with little four post beds placed against the sides of the rooms, and covered with musquito curtains; a few chairs, and trunks for clothes, composed the furniture. On leaving the house, we visited a beautiful grove composed of guava, wampees, and other fruit trees, in the midst of which is a fine temple dedicated to the "Queen of Heaven." Our approach wound through small patches of garden ground; among the vegetables, the most abundant were the sweet potato. The pathway was paved with granite blocks, and the hedges mainly composed of the cactus, or prickly pear, only found in green-houses at home. We passed several fruit orchards, and large isolated

trees. These last seemed to be regarded with peculiar veneration, as in front of each, a small temple was fixed to the tree: incense sticks were burning, and offerings of tea standing on the altar. The temple in the grove is a beautiful specimen of Chinese architecture. Various flowers and fruits in relief were exquisitely executed, and the whole building harmonious in its design. The terrace was covered with choice flowering shrubs, in handsome porcelain jars, presented as offerings to the idol within. The latter was a misshapen mass of finery and deformity, before whom cups of tea and fruit were standing. Incense is constantly kept burning, by the ignorant priest who keeps the temple. Truly these poor creatures worship "an unknown God," for they are in a state of complete darkness as to the objects of their adoration, through the ignorance of their priests. Mr. Shuck proclaimed the gospel in this heathen temple, in which we afterwards dined. Since our visit, the mandarins have granted the use of this temple to our mission for a chapel and dispensary. Mr. Shuck preaches there regularly once a week, and Dr. Devan prescribes for the sick, who repair thither in crowds. We are full of hope that the Lord having opened this door, will bless their labors among these poor people.

Several of the women had pleasing, intelligent countenances; they were dressed much the same as the men. Their earrings consisted of two rings, one within the other, one of gold or silver, and the other of a stone called *jade*, of a bluish green tint. They wore bracelets of the same, and rings on the fourth finger of the left hand, which, probably, as in many other

lands, designates a married woman. Infants, and even children of three years old, were slung at the backs of their mothers. The sling is a piece of cotton cloth, made square, with strings of the same material fastened to the four corners; the centre, in some cases, was gaily ornamented. Two of the strings are tied round the shoulders of the mother, and two round the waist. The American Indians carry their children much in the same manner.

We returned to our boats from this deeply interesting visit, full of pity for these poor pagans, to whom, alas! my visit had been one of pity alone, not being able to speak to them of a Savior's love, which I long to do.

A few days after our visit, the mandarins arrived at the mission house with all due pomp and ceremony. Their approach was announced by the sound of an immense gong, and soon after a group of some twenty or thirty men, bearing gaudy-colored flags, signified the near arrival of these high dignitaries. The chief was in a sedan, borne by four men, and dressed very differently than at our visit. His robe was of dark blue silk; his cap, of a peculiar form and partially covered with red floss silk, was surmounted with a blue glass button. The other mandarin wore a white button. Two servants were stationed one on each side, whose office was to fan him and hold his pipe. The pipe was rather small, and only contained sufficient tobacco for two or three whiffs, when it was replenished by the attendant: the smoke was ejected through the nostrils. My accordion struck them with wonder; they listened with great attention and appearance of surprise.

American Baptist Board of Foreign Missions.

Recent Intelligence.

ARRACAN.—Death of Mrs. Abbott.

In a recent number we announced the alarming illness of Mr. Abbott, with a request that the friends of missions would remember him in prayer. His claims to our sympathy and fervent intercessions, cannot be felt to be less constraining, now that the hand of the Almighty hath removed from him "helper and friend." Mrs. Abbott died at her residence in San-

doway, Arracan, on the evening of the 27th of January.

The only particulars yet received of this painful event are communicated by Mr. Stilson, of Akyab. Writing Feb. 8, Mr. Stilson says,—

She had but recently returned from a tour in the jungles at the south, whither she went to become nurse for br. A. in case he should be very ill; as she feared he would be. During their absence, both of their children were

quite ill of fever, and she suffered not a little from tic doloureux. Br. A.'s health, so far from being injured by his labors in preaching, as was expected, became decidedly improved. Mrs. A., therefore, remarks in her last letter to Mrs. S., "You are aware that I went to take care of Mr. A., but, strange to say, he became nurse, and I and the children patients for a good part of the time." After giving an account of their very interesting meeting at Great Plains, and then of the distressing sickness of her children, she remarks concerning her own health, "I am but just able to drag about, though I have no disease in particular. Ascending a short flight of stairs puts me so out of breath that it is with difficulty that I can speak for a quarter of an hour afterwards." The disease of which she died, br. A. thinks, was an affection of the heart. The following is an extract from his letter to me, announcing the sad event. "You will hardly expect to hear of the death of Mrs. Abbott.—She is gone;—her corpse lies in the other room, and natives are crowding around and lamenting. Yes, the hand of the Lord is upon me. Mrs. A. died last evening at 10 o'clock. On the 24th she was attacked with fever again;* and at 10 p. m. the same evening she gave birth to a son. On the 25th a slight fever,—thirst unquenchable,—difficulty of breathing increased,—at evening she could scarcely speak. But Dr. I. said she had the *asthma*, and I hoped for the best. On the 26th she grew worse,—sank very low, but rallied;—appeared better on the 27th in the morning,—fever commenced at noon,—and such distress at the heart! She sank down and died at 10 p. m.

"I conversed with her through the day a little; she said she felt *happy*. But as I supposed it was *asthma*, I did not think her so near her end. The doctor acknowledges now, that he deceived me! She did not seem to be aware of the approach of her dissolution. Her hard breathing continued till the last. I think she died of an affection of the heart; and I have not the least doubt it is a glorified saint on high."

On the 29th he adds,—

"Mrs. Abbott was buried at evening. There she lies beside her two children who preceded her.—I have been

wonderfully sustained in this trying hour."

BURMAH.—Last advices from Maulmain were to Jan. 25. The missionaries were in their usual health, except Miss Lathrop, who was expected to leave in a few weeks for this country *via* England. Mr. Simons was intending to improve the same opportunity, accompanied by his children. Messrs. Vinton, Stevens, and Ingalls, had returned from Rangoon. "Though hope has long been deferred as to an 'effectual door being opened' into Burmah Proper, and we have nothing yet to encourage us save the promise of Jehovah, yet it may be best to look around for men suited to that field, in hope that when they are found, the Lord will make way for them to enter at once on their work." Mr. and Mrs. Binney were at Chetthingsville. Mr. B. had commenced preaching to the Karens; Mrs. B. had a school of twenty or more Karen children. A suitable site had been selected for the Karen theological school, and buildings were to be erected before the rains of summer; at which time the school would be opened. A terrific fire had devastated the north part of Maulmain, consuming from 800 to 1000 houses.

ASSAM.—Mrs. Cutter was in feeble health Jan. 2, the date of Mr. C.'s last letter, but the prospect of recovery was favorable. The mission is greatly indebted to the professional services of Dr. W. J. Long, of the Assam Company's Establishment, and other medical gentlemen of the East India service. Mr. Cutter has resumed his mission schools at and near Sib-sagar; the number now in operation is twelve. Messrs. Brown and Bronson have recently made a "most satisfactory preaching tour" through the more populous parts of the lower district, as far as Gowahatti; at which place a church was regularly organized in January. The Gowahatti branch consists of seven members.

CHINA.—Dr. and Mrs. Macgowan were at Hongkong in December, earnestly await-

* She had had fever before in the jungles.

ing an opportunity to proceed to Ningpo,—and prosecuting, meanwhile, the study of the Chinese language.

SHAWANOE MISSION.—Four persons were added to the Ottawa church by baptism April 6, and two restored. A distinct church was constituted at Stockbridge, under the care of Mr. Pratt, on the 13th. The missionaries were in health, except Miss Kelly, who was confined with intermittent fever.

Donations,

FROM APRIL 1 TO MAY 3, 1845.

Maine.

Penobscot Aux. Soc., J. C. White tr., as follows:	
Corinth, ch. and soc, mon. con.,	12,13
Bangor, do. do., do. do.,	17,20
North Bangor, ch. and soc.	1,64
Bangor and Glenburn, ch. and soc.	3,05
North Newport, do. do.	1,50
Hampden, Moses Briggs	2,00
	<u>37,57</u>
Kennebec Association, Gilbert Pullen tr., as follows:	
Cornville, Female Missionary Soc.	4,56
Mount Vernon, ch. and soc.	10,00
Augusta, 1st do. do.	19,50
Sidney, ch. and soc., per Rev. Wm. Tilley,	6,00
	<u>40,06</u>
Winthrop, Rev. F. Merriam, balance of subscription,	12,00
Hancock Association, D. Morgan, Jr., tr., for Karen Mission, as follows:	
Mrs. Hannah Gilpatrick	,50
Sullivan, a lady	2,00
Eden, Fem. Prim. Soc.	2,01
Sedgwick, 1st ch. and soc., as follows:	
Mon. con.	4,00
do do., females	3,00
Benev. Soc.	21,49
	<u>28,49</u>
	<u>33,00</u>
York Association, J. M. Thompson tr., per Rev. A. Joy, as follows:	
Kennebunk, 1st church and soc.	11,75
do. Village, do. do.	10,25
	<u>22,00</u>
South Buxton, ch. and soc., per Rev. A. Wilson,	19,25
	<u>163,88</u>

New Hampshire.

New Hampshire State Convention, John A. Gault tr., as follows:	
East Weare, Mrs. Hannah Eaton	25,00
Miltord Association, the same being from the 1st ch. and soc., Nashua, per Rev. D. D. Pratt,	50,00
Sundry sources	233,95
	<u>308,95</u>
New Hampton, Rev. John Newton Brown, per J. G. Loring,	25,00
Amherst, individuals, collected by Miss Lucy Damon, per Rev. Aaron Haynes,	12,32
Littleton, Thomas Nye, per Rev. A. Haynes,	2,00
	<u>348,27</u>

Vermont.

Woodstock Association, Ryland Fletcher tr., to support a missionary, as follows:	
East Townsend	20,00
East Windsor	15,00
	<u>35,00</u>
Grafton, ch. and soc., per Henry Holmes,	20,00
Jamaica, ch. and soc., per Rev. N. Cudworth pastor,	3,00
Jonesburg, Mrs. Lois Clark, per Levi P. Park,	5,00
	<u>63,00</u>

Massachusetts.

Boston, Baldwin Place, an aged member, per Thomas Shaw,	4,37
do., Harvard St. ch. and soc., mon. con. for April, per J. Putnam,	35,38
do., Federal St. do. do., mon. con. for do.,	10,00
do., Charles St. do. do., mon. con. for do., per Samuel S. Green,	8,40
do., Bowdoin Square Board of Benevolent Operations, S. G. Bowdlear tr.,	80,00
do., do. do. Young Men's Benev. Soc., B. G. Smith tr ,	65,00
	<u>145,00</u>
do., do. do. Mass Meeting, per Thomas Shaw,	189,50
do., Tremont St. ch. and cong., per Rev. N. Colver, as follows:	
for Karen Mission,	29,14
from children in Sabbath school,	,37
	<u>29,51</u>
do., a lady	10,00
South Boston, ch. and cong., per Rev. D. Dunbar,	66,00
Middleborough, Rev. J. Holbrook, per Rev. Wm. Heath,	,50
do., Central ch. and soc., per Rev. E. Nelson,	40,00
Framingham, Fem. Mite Soc., per Mrs. Mehetable Gaines,	17,00
Florida, Mrs. Freelope Drury, for Burman Mission, per F. A. Cady,	5,00

Haverhill, 1st ch. and soc., for support of a missionary, per Rev. A. S. Train,	300,00
Dedham, Miss Eliza Jameson	25,00
Worcester, 1st ch. and soc., per Rev. S. B. Swaim, as follows :	
Mon. con. for 3 months	31,00
A widow's mite	5,00
	36,00
West Cambridge, ch. and soc., per Rev. T. C. Tingley,	6,35
Beverly, 1st ch. and soc., per Rev. C. W. Flanders,	30,00
Millbury, ch. and soc., per Rev. James Upham,	13,00
Rowley, do. do., per Rev. Cephas Pasco,	2,00
Brookline. ch. and soc., per Rev. Wm. H. Shaler, as follows :	
Mon. con.	300,00
Ladies' subscription	45,25
Individuals	19,75
	365,00
Andover, Peter Temple	5,00
Salisbury and Amesbury, ch. and soc., mon. con., towards support of a native Burman preacher, per Rev. E. N. Clark,	50,00
Southbridge Centre, ch. and cong., per Rev. S. S. Cutting, pastor, as follows :	
Balance of sub. for 1844,	12,55
Mon. con.	42 45
	55,00
West Wrentham, Sab. school, per J. C. Boomer,	5,80
New Bedford, Mrs. Tripp, to support an orphan boy to be named James Tripp, at the Assam Orphan Institution, under the care of Mr. and Mrs. Bronson, per Maria T. Jackson,	24,00
Lowell, a female friend, per Rev. Ira Person,	15,00
Rehoboth, ch. and soc., per Rev. Henry C. Coombs,	4,50
Southboro', Rev. M. Ball	25,00
	—1522,32

Rhode Island.

Fruit Hill, Sab. school, for Sab. schools in Burmah, per S. Belden, superintendent,	11,00
Smithfield, Rhoades B. Chapman, balance of subscription to April, 1845,	15,00
Rhode Island State Convention, V. J. Bates tr., as follows :	
Providence, 1st ch. and soc., as follows :	
Young Ladies' Foreign Miss. Soc., Miss Hannah Daniels tr.,	43,50
Mon. concert for April,	44,02
Part of annual sub. for 1844, per N. Bishop,	109,00
Prof. Wm. Gam-mell	20,00
Sab school, R. E. Eddy superin't,	14,00
	— 230,52

Newport, 1st ch., as follows :	
Rev. Joseph Smith	25,00
Mon. con.	33,07
Ladies' Sewing Circle	3,58
	61,65
Valley Falls, ch. and soc., mon. con., per H. Marchant,	20,78
Fruit Hill, do. do. mon. con., per Rev. H. T. Love,	10,75
Warren, ch. and soc., as follows :	
Mon. con.	14,88
Ladies, for scholarship at Maulmain,	25,00
per Rev. J. P. Tustin,	— 39,88
North Kingston, ch., per Rev. E. Stilman,	2,50
Providence, Meeting St. ch. and soc., per A. Morse,	2,08
East Greenwich, individuals, per Rev. J. H. Baker,	7,50
Cumberland Hill, Rev. H. G. Steward, in part of his subscription,	20,00
Slatersville, individuals, per Rhoades B. Chapman,	3,00
	403,66
Woonsocket, Miss Anna C. Bullock, per Rev. J. B. Brown,	4,00
do. Falls, ch. and soc., per Rev. J. B. Damon,	27,00
Pawtuxet, Rev. Zalmon Toby	5,00
Providence, as follows :	
A colored friend	,05
A friend. for Burman Mission, per Rev. Moses Curtis,	,50
Mrs. Ives and Mrs. Eliza B. Rogers, for support of a child, to be named Eliza Ward, in the Orphan Asylum under the care of Mr. Bronson,	24,00
Public contributions at the annual meeting of the Board,	111,33
	135,38
	601,54

Connecticut.

New London, Rev. John Blain	25,00
-----------------------------	-------

New York.

New York city, John Dowley, for support of Dr. Macgowan,	400,00
do. do. do., Oliver St. For. Miss. Soc., per Rev. Elisha Tucker, as follows :	
for support of Dr. Devan,	200,00
" general purposes,	952,03
	1152,03
do. do. do., Oliver St. Fem. For. Miss. Soc.,	

Mrs. E. E. Bleecker sec., as follows :	
towards support of sch'ls in Burmah, 63,03	
for support of a native preacher in China, as fol- lows :	
Mrs. Isaac New- ton	20,00
Mrs. George Colgate	20,00
Mrs. Alfred Decker	10,00
Mrs. Charles W. Milbank	10,00
Mrs. Jane Bleecker	20,00
Mrs. Garrett N. Bleeck- er	20,00
Miss Han- nah Cald- well	20,00
	120,00
for general pur- poses,	180,11
	368,14
	1520,17
do. do. do., Laight St. ch. and soc., per Rev. W. W. Everts,	75,00
do. do. do., Norfolk St. ch. and soc., Rev. George Benedict pastor, per Rev. D. Bellamy,	60,00
do. do. do., Amity St. ch. and soc., per Rev. Dr. Williams,	536,64
do. do. do., Berean ch. and soc., per Rev. J. Dowling, as fol- lows :	
Male Miss. Soc., H. V. Clear- man tr.,	80,00
Fem. do. do., Mrs. Ma- ria S. Dowling tr.,	50,00
	130,00
West Troy, Thomas Shrimpton, per Rev. O. Dodge,	5,00
Bridgewater Association, per Rev. A. L. Post,	20,00
Hamilton, two friends of missions, members of the church,	20,00
do. Soc. of Inquiry, A. J. Bingham tr.,	29,50
per Prof. Spear,	49,50
Worcester Association, per John Hayden,	50,85
Milton. ch. and soc., as follows :	
general purposes,	27,50
Fem. Karen Soc., for the support of a Ka- ren preacher, per Rev. Wm. B. Curtis,	32,50
	60,00
Albany, Pearl St. ch. and soc., per Rev. Dr. Welch, as fol- lows :	
general purposes,	369,00
Ladies, for the support of a Burman preacher,	105,00
	474,00
Staten Island, 1st church and soc.	37,50
Bridgeville, Miss Bush- nell	2,50
per Rev. S. White,	40,00
Brooklyn, Fem. For. Miss. Soc. of the 1st ch., Mrs. J. Dezen- durf tr., per Rev. J. L. Hodge,	212,00

do., do. do. do. do. of Pierrepont St. ch., A. T. Tickbott tr., per Rev. E. E. L. Taylor,	113,50
Clifton Park, ch. and soc., per Rev. F. S. Park,	14,85
Wayne Association, as fol- lows :	
Palmyra, church and soc.	25,53
Ladies, 2d do. do.	4,77
Williamson, do. do.	1,25
Walcott, do. do.	1,20
Rose, do. do.	2,95
Ontario, do. do.	,59
Clyde, do. do.	15,63
Macedon, do. do.	6,86
A. Gillett	1,00
Lydia Andrews	,12
Mrs. Sweet	,18
Contribution	4,20
	64,19
Madison Association, as follows :	
Delphi, church and soc.	36,60
Stockbridge, ch. and soc.	4,75
Hamilton, 1st ch. and soc.	183,40
do., 2d do. do.	5,60
Cazenovia, 1st ch. and soc.	61,36
do. Village, ch. and soc.	52,03
Lenox, do. do.	16,78
Eaton, 1st do. do.	9,95
do., 2d do. do.	19,12
Nelson, 2d do. do.	2,25
Lebanon, do. do.	4,75
Madison, do. do.	36,41
Chittenango, ch. and soc.	3,50
D. Woodworth	,50
Collection	12,10
	452,90
Cortland Academy, Youths' Miss Soc., — Storrs tr., for Mrs. Bennett's school, in Ta- voy,	20,00
Homer and Cortlandville, Juv. Miss Soc., for the support of a native Chi- nese preacher,	20,00
Oneida Association, per E. Palmer,	15,00
Gouverneur, Fem. Miss. Soc.	12,00
Mrs. Sally Warner	,25
E. Walcott	10,00
Mrs. Betsey Payne	10,00
Mrs. John Burden	1,00
Reuben Winston	1,00
Mrs. Abigail Winston	5,00
Levi Farr	1,60
per Rev. Alfred Bennett, agent of the Board,	612,34
	4373,85
<i>New Jersey.</i>	
New Jersey State Convention, P. P. Runyon tr., as follows :	
New Brunswick, church and soc.	50,00
do. do., Youths' Miss. Soc.	223,00
per Rev. George Bliss, pastor,	273,00

Pennsylvania.

Philadelphia, Sansom St. Fem. Miss. Soc., for promoting Foreign and Evangelical Missions, Eliza Sailer tr., per Rev. Wm. Shadrach,	770,67
do., Spruce St. ch. and soc., per J. M. Linnard, as follows:	
Mon. con.	130,00
Female Burman Bible Soc.	80,00
	— 210,00
do., 1st ch. and soc., as follows:	
Fem. Miss. Soc., to be appropriated as follows:	
for support of two native Karen preachers,	200,00
“ do. of a Burman boy, named R. B. Semple,	25,00
“ education of an African boy, named P. H. Cassady,	25,00
“ education of a Karen girl, named Georgiana Boardman,	25,00
“ general purposes,	37,00
	— 302,00
Youths' Burman Tract Soc., female department, No. 1,	70,00
Sunday School, Miss. Soc., male do. No. 2,	50,41
do. do. do. do., male do., No. 5,	20,00
Infant school	3,57
Half collections of mon. con.	73,51
Thomas Wattson	50,00
John C. Davis	50,00
Washington Butcher	20,00
Wm. S. Hansell	20,00
Joseph Jones	5,00
Harriet Easby	5,00
Lewis Debozier	10,00
John M. Ford	5,00
Charles Keen	5,00
George B. Ide	5,00
S. A. Caldwell	5,00
Mrs. Garretson	5,00
R. McPherson	5,00
John McCloud	3,00
Margaret Sheppard	2,00
Sundry donations	63,51
	— 780,00
do., 3d ch. and soc., per Rev. G. S. Webb,	84,00
do., 10th do. do., per Rev. J. Kennard,	225,00
do., 11th do. do., per Rev. A. D. Gillette,	50,00
Marcus Hook, Samuel Walker, per Rev. M. J. Rhees,	3,00
Logan Valley, ch. and soc., per A. K. Bell,	19,00
An unknown person, proceeds of gold pin sold,	1,67
Falls of Schuylkill, Wm. Simpson	1,00
Pittsburg, Miss F. M. Hill, per Rev. W. Shadrach,	5,00
West Philadelphia, ch.	

and soc., per Taylor B. Atkinson,	20,17
Balligomingo, ch. and soc., per Bethel Moore,	52,00
West Chester, S. E. Edmonds, for support of Mrs. Wade,	10,00
Hilltown, ch. and soc., per Rev. Joseph Matthias,	7,50
Washington, Fem. For. Miss. Soc.	11,40
do., mon. con.	5,00
Donegal, Fem. For. Miss. Soc., also a gold ring,	2,42
Milesburg, Sabbath school	2,00
do., mon. con.	5,50
per Rev. G. J. Miles,	26,32
Eaton, ch. and soc., mon. con., per Rev. M. M. Everts,	5,00
per Rev. B. R. Loxley,	147,66
	— 2270,33

Delaware.

Wilmington, 2d ch. and soc., per Rev. M. J. Rhees, as follows:	
Mon. con.	82,35
Sunday school box	12,00
Infant school	5,15
	— 100,00

South Carolina.

Beaufort, Rev. Dr. Fuller, for support of a missionary, per Rev. Dr. Wayland,	400,00
State Convention of the Baptist Denomination in South Carolina, Alex. J. Lawton tr.,	112,62
Lower Three Rivers, Barnwell District, Rev. Elliot Estes,	10,00
	— 522,62

Kentucky.

Louisville, 2d ch. and soc., per C. C. P. Crosby, as follows:	
Mon. con., for China Mission,	50,00
Fem. For. Miss. Soc., for support of Myat Kyau,	50,00
	— 100,00
“ Western Baptist,” per Rev. B. R. Loxley,	41,67
	— 141,67

Ohio.

Bradford, ch. and soc., per W. B. Hillman,	6,00
--	------

Legacies.

New Ipswich, N. H., Elizabeth T. Sanderson, for the German Mission, (§12,00 for support of a colporteur) per Lucy Sanderson,	17,00
New York State, James H. College, per Rev. Alfred Bennett,	20,00
Cincinnati, Cortland Co., N. Y., Mrs. Betsey Hakes, per Rev. Alfred Bennett,	100,00
	— 137,00
	\$10,548,48

H. LINCOLN, Treasurer.





I-7 v.25
Baptist Missionary Magazine

Princeton Theological Seminary-Speer Library



1 1012 00310 1591

